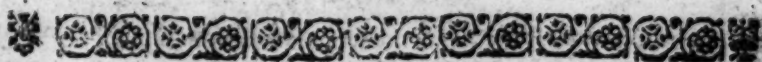


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THE
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REPRISAL



THE UNIVERSITY OF CHICAGO

AND

THE PRESIDENT

OF THE UNITED STATES

T H E
Grand Reprisal :
I N A
L E T T E R
T O A
Member of Parliament,

Concerning the Distressed State of our
Sister Churches in the *Palatinate*, and
other Parts of the *Empire*.

Being the only Expedient for Redressing
all at once, and for ever, their Grievances,
and preventing for the Future our own Dan-
gers from either the *Pope*, or *Pretender*.

To which is subjoined

A short Account of the Differences of His
Electoral Highness of *Brunswick*, now King
of GREAT BRITAIN, with the Chap-
ter of *Hildesheim* in the Year 1711. In
order to Demonstrate both the Necessity
and Practicableness of Proceeding with
Papists in Way of Reprisals.

Fugant fugientes, fugiunt fugantes.

LONDON, Printed for S. Popping, at the *Black-Raven*
in *Pater-Noster-Row*. 1720. (Price 1 s.)

THE
Grand Register

IN A
L. E. T. E. R.

Record of Parliament

Concerning the Parliaments since the
first Session in the Parliament and
other parts of the same.

Being the only Register for the
first time, and the first time
and containing for the first time
information about the law, or the law.

To which is added
A list of the names of the
Members of the House of Commons
of Great Britain, and the
Members of the House of Lords
in the Year 1711. In
which is also contained the
names of the Members of the
House of Commons of Scotland
and the Members of the
House of Lords of Scotland.

Printed by J. Knapton, at the
Sign of the Sun, in St. Pauls Church-yard.

London Printed and Sold by
J. Knapton, at the Sign of the Sun,
in St. Pauls Church-yard.



T H E
P R E F A C E.



I was with Inexpressible Pleasure, that just as the following Sheets were finish'd at the Press; In my Return from thence, I met with that Ever Memorable Address of both Houses of Parliament, worthy to be Engraven on Marble in Letters of Gold; Wherein they do Most Humbly Return his Majesty their most Hearty Thanks for the Continuance of his Seasonable Interposition in Conjunction with the other Protestant Powers, on the Behalf of the Poor persecuted Protestants Abroad; And Express also so great a Satisfaction in the Prospect there is, That by His Majesty's Gracious Endeavours, they may obtain the Redress of their Grievances, and be Restored to the Enjoyment of those
(a) Rights

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Rights and Privileges to which they have the Justest Title by the most Solemn Treaties, and be secured in the future Enjoyment of them. *But it was not, without a Transport of Joy I read the following Words, wherein they do Assure his Majesty, that they will chearfully Concur with his Majesty in the Prosecution of such Measures, as his Majesty in his Wisdom shall judge most Conducive to so Great and Good an End.*

It was indeed an exceeding Consolation, as we have heard, to our poor Persecuted and Oppressed Brethren Abroad, Those Noble and Hearty Addresses made to his Majesty in their Behalf, at the Beginning of the Sessions; And that as well by both Houses of Parliament, as by the Archbishop with his Suffragans, and to their no small Honour too, by the University of Cambridge. But being there were no Assurances then given by Parliament, (as then it was not the proper Time) of its Concurring in all such Measures as would be most Conducive to the End, the Persecutors instead of Abating, have gone on hitherto with a greater Insult to multiply their Grievances.

The Parliament of Great-Britain then, did with the greatest Reason judge it sufficient, that His Majesty was pleas'd to Act in their behalf, at first only, as another Moses, or Mediator, Interceding for them, and sending his Minister, together with those
of

The P R E F A C E. iii

of the other Protestant Powers, by Persuasive Methods to Induce the Persecutor to do Justice to his Protestant Subjects, to Redress their many Grievances, and withal to put him in Mind of that most Solemn Treaty of Westphalia, so notoriously Violated by those Infractions of his, and for the Observance of which, and other Conventions, with Respect to Religious as well as Civil Rights, the Protestant Powers of the Empire are mutually Guarantees; But it seems as if that Best of Princes, as the Weekly News-Writer for the Popish Party here, lately stil'd the Palatine, by turning so Deaf an Ear to so many just Remonstrances; And instead of Redressing, by his daily adding Pharaoh-like New Oppressions, is not afraid to let us take it for Truth what we have heard, that the Jesuits at Heidelberg, even Laugh'd at our Addresses, as supposing that both our Addresses and Embasies would, as in the first Ruin of the Protestant Interest in the Palatinate, an Hundred Tears since, End again but in mere Words and Embasies. But now perhaps they will be so sensible of their Mistake, when they find a British Parliament, nay, the Commons of Great-Britain with the Purse in their Hand, Assure His Majesty They will Concur with him in such Measures as He shall Judge most Conducive to so Great an End; That they and their Master may become a little Chagrine, as even the Grand Monarch

Lewis XIV. was wont to be, whenever the Parliament of England gave but a Vote of Credit. For why? A Prince of his Majesty's Firmness so supported, may possibly judge the Measures henceforward to be taken, ought to be the very same, which He himself, when standing alone, took in the Affair of Hildesheim; which were, when all his former Peaceable Overtures and Interpositions fail'd of Success, to march his Troops into Pina, Seizing That, and some other Towns of the Bishoprick. And it is not much to be doubted, but in taking the same Measures in Concert with the other Protestant Powers, through the Blessing of God, He will meet with as much greater Success in this Grand Affair now in Agitation, as the Protestants, and their Grievances through the Empire, are now much more Considerable, than one or the other were in one Single Bishoprick or Principality of the same; And also as here the Restoration which it claim'd by all the Protestant Powers in Concert with his Majesty, is, we find, to All their Rights and Priviledges, both Civil and Religious, on the Foot of the Treaty of Westphalia.

And indeed I hope in so Noble a Concert, so well Supported from Great-Britain as this is likely to be, They will now peremptorily Insist in their Demands of a Full Restitution, and Reinstating of the Protestants in All their Rights and Priviledges both Civil and Religious through-

The P R E F A C E.

throughout the Empire, in anothergeſs manner than has been done heretofore.

For I ſhould be very ſorry, if for want of a Greater Firmneſs in this Preſent Tranſaction, than has been found heretofore among too many Proteſtants, too Great Conceſſions ſhould be made through the Uſual too much Unconcernedneſs on the Proteſtant Side, and the Obſtinate Tenacity on the Popiſh, who are Ever and anon Encroaching, and are not without the Greateſt Difficulty ever brought to yield back any Advantage however unjuſtly acquir'd.

It is hard to Gueſs who learnt One of the Other, the Jeſuits, or the late French King their Grand Patron, their Maxims and Conduſts were ſo much the ſame, the Former in Encroaching upon the Religious, the Latter upon both the Civil and Religious Rights of this Part of Chriſtendom. But it may ſuffice to Illuſtrate the Thing in the Conduſt of Lewis, becauſe in his were both Included. And it is very Worthy Obſervation at this Tme, that his Way was ſoon after a Solemn Treaty to break in with Surprize upon One or Other of his Neighbours, and when other Powers taking the Alarm, and making Head againſt him, he was forced to come to a New Treaty, therein he would be ſure to Retain ſome Part of his Unjuſt Acquiſitions; And ſoon after ſuch New Treaty, tho' never ſo well Confirm'd, Feloniouſly Stealing upon his Neighbour ſ again, to Come into another,
but

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but to be sure with the Retention of some more Territory: Thus still Edging in more and more by Every Invasion, and Every Subsequent Pacification, into his Neighbours Territories; But never more fatally to the Prejudice of Protestants, than at the Treaty of Reswick, when by that Fallacious Fourth Article he hedged in within the Popish Pale, Seven Hundred Churches taken from the Protestants; Besides the City of Strasbourg, yielded up to himself by the Superabundant Zeal for Popery, of another Popish Power, tho' it was the Great Bulwark on that Side the Empire, of his own, as well as of the Protestant Interest. And now God grant that of the several Hundred Protestant Gravamina in the different Parts of the Empire, All of them of Great Importance to be Redress'd, not any one of them may be yielded up; Not by any Means the Execranda Idolatria in the 80th Article of the Heidleburgh Catechism expung'd, till the Anathemas of the Trent Conventicle shall be by themselves Damn'd; Nor even the Seven Churches in the same City some time since wrested from the Protestants, yielded up, no more than the Church of the Holy Ghost lately Usurp'd from them. And these Terms, however hard they may seem to the Papists themselves, or those who, to our Shame, so plainly appear to be of their Party among us, I could wish they might be Insisted upon, if it were but to Discourage them from such Incroachments

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ments for the future, in Breach of Solemn Treaties, with a View of some Concessions to be made to them for the sake of Peace in some Succeeding Conventions for Accommodation of Differences.

And I would also wish that none, the least Concessions with respect to Breaches made upon former Treaties securing the Rights of Protestants, might be made, if it were but to stop the Mouths of their Partizans here, who upon any seeming Compliance to yield but one Point, tho' meerly in Necessity, and by Force, as lately in the Case of the Church of the Holy Ghost; presently cry out; Ay, you see, what the Disobedience and Perverseness of those Reform'd Folk of Republican Principles, who cannot be brought to Obey their Sovereigns without Reserve, as a late Gracious Monarch among us would have done, has brought upon themselves. They are now you see glad to yield, what if they would have done before, all this Mischief which they have drawn upon their own Heads, would have been prevented; And they might have still enjoy'd the Comfort, Oh! the Unspeakable Comfort of his Electoral Highness's, with his Jesuits Residence among them! Nor can all that you shall urge make these Gentlemen sensible, that the Usurpation of their Right to that Church, was but the Last of more than an Hundred preceding Grievances sustained by them, and some of them of the Highest Consequence to the very Being and Preservation of their Religion, that they should be Redrest; As to instance

stance in one, namely the Free Use of their Catechism; Surely if any, a most Essential Right! Nor is the Full Restitution of the Church of the Holy Ghost, of Inconsiderable Moment, That, and one Church more being the only Two now left them in that Protestant City, all the rest having been before wrested out of their Hands; And only One small Something instead of the Church of the Holy Ghost, being propos'd to be Built for their Use; But When, or Where, or if Ever, the Jesuits, their Cordial Friends, only know; To be sure the most Inconvenient both for Site, or Size their Malice can devise. No; In the Name of God, let the Full Redress of every Article of Grievances, for many Reasons, and this among the rest, be now at last Insisted on. For really to have suffer'd what they daily do endure among their Enemies, is too too hard upon Them; But to be Insulted moreover with Cruel Mockings amidst our selves, their Dearest Friends, is a Grief, not only to theirs, but our Souls! It is Intolerable!

And God be prais'd, that by reason of so Generous a Concurrence of both Houses, to Support his present Majesty in All his Measures to have Justice done to our Persecuted and Oppressed Brethren, and by the Hearty Concurrence also of so many Potent Protestant Princes Abroad in the same Measures; The Case is now so much Altered from what it was at the Peace of Reswyck, that a full Redress may now be Insisted upon. There wanted not then
either

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either Courage or Inclination in that Great Protestant Hero K. William, (Surely of ever Blessed Memory, as the Deliverer of this Protestant Nation, the Bulwark of the Protestant Interest throughout Christendom!) to have Justice done to the Protestants in Delivering up to them their Churches in the New Conquests on the Rhine, upon the Surrender of those Conquests by the French King. But, alas, He had to wrestle with the most Powerful, as well as the most Bigotted Oppressor in Europe; Here the Demand is upon one as Impotent, however equally Bigotted, as the other was Potent. The Chief of his Allies, in whatever concern'd Religion, was so Devoted to the Interest of Rome, as to yield up the Key of his Empire even to his Greatest Enemy the better to serve that Interest; But here in every Article that Concerns the Protestant Interest, His present Majesty, has many as well Sincere, as Powerful Princes, Concurring with him in the same Measures; And I may add to all, a Parliament, who have Voted their Concurrence likewise in the same Measures, with such a degree of Ardour, as none has done before.

And as there appears a more than usual Firmness in the Protestant Powers, so as to Insist upon Redressing All the Grievances which have gradually grown upon Protestants since the Treaty of Westphalia; So never did they fall upon a Likelier, as well as a more Justifiable Method, as will be made appear, of prevailing upon the

(b)

Obsti-

x The P R E F A C E.

*Obstinacy of the Papists to do Justice to the Protestants. And Likely enough to prevail, we may suppose it to be, not only as it has been heretofore us'd with good Success by a former Elector of Brandenburg, as will appear by the Citation in the Margin, taken out of the Great Historical Theatre, Printed at Leyden, B. V. p. 7. * as well as by the present Magnanimous K. of Prussia; But*

* At a time when they were in very great Apprehension in Germany, of the Turks undertaking some Thing against the Empire, the Zeal of the *Romish* Clergy, prevailing upon the Care of the Publick, was the Occasion of Raising a Sort of Persecution against the Protestants in the District of *Juliers*; The Consequences of which might have been Fatal, if in Order to appease the same, the Elector of *Brandenbourg*, had not given Orders to the Regency of *Cleves*, to make Reprisals; and to Treat in the same Manner the *Roman Catholics*, and their Clergy, lately settled in his Dominions, as the Duke of *Newbourg* did use against the Protestants. This Firm Resolution of the Elector surpris'd the Duke, who laying the Fault of all the Evil upon the Imprudent and Blind Zeal of the Great Bailiff of *Dusseldorp*, who had perswaded him to undertake an Affair of such Importance, without having Consulted the Regency; and this Last having returned the Ball upon the Jesuits, he promised that for the Time to come no such Thing should be transacted; But he had hardly given that Assurance, when the *Lutheran* Minister of
a small

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But as the very Priests and Jesuits themselves, who have Instigated the Popish Powers, more particularly this Palatine Prince, to do those Violences to Protestants, will, to be sure, when they shall find in earnest their own Revenues go to rack, be as eager Solicitors to have the Protestants spar'd, as now they are to have them Persecuted.

a small Town of the Dutchy of Juliers, named *Zweissel*, was Ordered, not only immediately to withdraw from that Place, but was driven out with so much Precipitancy, Violence, and Blows, that in order to save his Life, he was constrained to throw himself into a River, and pass it as well as he could in his Cloths about him. Upon which, to Revenge this Injury, the Elector ordered the Governor of the City of *Cleves* immediately to send out of the Town all the Religious Fryars who were therein; This was a Sort of a Rare-Shew; For those Good Fathers having Refused to Obey the Single Order of the Governor, and having desired to be Effectually [*if they durst*] sent out of the City, the Governor took the Guardian by the Hand, and thus Conducted him through the Gate of the Town, which however was done without any Violence, and without giving the least Hurt or Affront to those Monks; And all that was said to them was, That the Duke of *Newbourg* and his Council might bring them back, in giving Orders, that the Protestants should not be molested, for the Sake of their Religion, in his Dominions; This produced so good an Effect, That in a short Time Things were Restored to their former State, and a good Correspondence between the Two States was Re-established.

Well; But here our Gallionists, who care for none of these Things, as to whom All Religions, True as well as False, are equally Indifferent, will tumultuously make an Outcry; What shall the Nation almost sunk already under a Load of Debt, be hall'd again into a New War? And this on the Score of Religion of all Things; And this in the Behalf of Foreigners too? And which is worst of all, against the most Formidable Enemy in the World, His Holiness, so as we shall never see an End of War? Be Quiet, Gentlemen; Why so Passionate when any thing is mention'd that may a little discompose you on the Account of Religion. Read but what follows, and you will find, That what is propos'd will add nothing to the National Debt, but on the contrary for ever Rid you of those, whose Contrivance it is, and who otherwise will Enjoy among us, the Means to keep us Eternally in Divisions, and to Involve us in new Debts to the World's End; You will find that Civil, as well as Religious Rights, are concern'd in this Case, and Religion no otherwise than as a Civil Right; And tho' 'tis only your Neighbours Houses are now on fire, yet you would do well to prevent the Spreading of the Flames, lest any of yourselves should be the Proximus Ucalegon. Nay and you will find, that you will be hereby Engag'd with one of the least Formidable Powers now in the World. I do not presume to speak of as such, the Mighty Potentate on
the

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the Rhine; yet I will venture to Pronounce as not so very Formidable in the present Circumstances of Things, one Mightier than He, his Great Master and Director at Rome, If you could be perswaded to fall upon him forthwith; Otherwise if you let him alone, indeed in time he may nourish up a Brood by which he will for Generations to come, disturb your sweet Repose, and Eternally Engage you in Civil, and one Time or other perhaps in Foreign Wars. But be not too much afraid of him at present. Nay, However Malignant, yet he can be never Formidable as long as Port-Mahone and Gibraltar shall remain--- I mean where they are. And yet as Impotent as in the present Circumstances of Affairs the Pope is; Can any thing be more Provoking than his present Conduct, to all the Princes of Europe, both Popish and Protestant; To all the Protestant Powers more especially; And to our King still more particularly; So that every Generous Briton must in the Highest manner Resent it!

And is it not Provoking, to all the Powers, Popish as well as Protestant, so lately Engag'd in long Destructive Wars, that no sooner was there the least Appearance and Dawnings of a Happy Peace, so well Concerted, as to be the likeliest to continue, but for such a Disturber, at Generations to Come; To put his Incendiaries to work to Disconcert all their Measures, and to kindle anew a more Bloody War among them?

Is

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Is it not Provoking to all the Protestant Powers Abroad more especially, in utter Defiance of them, under their very Noses, to arise Persecutions against those whom by the Laws of God, of Nature, and by vertue of Compacts, they have Guarrantied themselves to Protect? And can any thing be more Provoking more particularly still to our own Sov'reign, than that the Greatest and most Powerful Protestant Prince in Europe should at the Instigation of the Man of Sin, Receive from one of the meanest Popish ones, such Indignities in his Ministers Person, together with those of the other Protestant Powers, as being Violations of the Laws of Nations, are never pass'd over without the utmost Resentment? And yet this Affront to a Monarch too, no doubt not less tender of his Honour, and the Dignity of his Crown, than his Royal Predecessor Q. Elizabeth, who would have driven the Nail into the Scull of a Czar, should he have dar'd to have struck one into the Head of Her Ambassador.

*But hold most Noble Britons; Remember that it is a Conquest becoming the most Generous Spirits, under the Highest Provocations to restrain their Fury; And in the midst of Judgment therefore let us remember Mercy! Let us pass by then with Contempt, both the Vassal, and the Shavelings, who did no more than what they were commanded to do; tho' the Commands they Obey'd were so full of Indignity and Barbarity, as the Insults made upon the Persons
of*

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of publick Ministers are ever accounted. And let the Adequate Satisfaction be Demanded from the Principal, the Pope himself. And when our Hands are in, why should we not Demand, (And how can any Catholick Son of his dispute the Equity of the Demand) a Satisfaction by way of Reimbursement of the Millions it cost us in Repelling the Pretender, whom he has twice already sent here to Invade us? And to secure us from the like Molestations from him for the future, which however Ridiculous Efforts of his, must be Expensive to us; Let us Demand moreover, as a Cautionary Town, his Civita Vechia. And since our Laws will not permit any Minister to be Commission'd hence to Treat with the Pope in a Verbal Way; Let all those Demands be made from the Mouth of a Canon. For to be very plain, were I worthy to give my Advice, It should be in that of the King of Syria, with Reference to Ahab (the Prototype of Anti-Christ, as Antiochus Epiphanes was his more immediate Type, and both of them so in Respect of their Idolatry and Cruelty.) Fight neither with Small nor Great, save only with the King of Cruel Idolaters.

But here to be sure I shall raise Two terrible Adversaries against myself; The Popish Half-fac'd Protestant, and the Indifferent Gallionist, who tho' as much at variance on other accounts, as they may seem to be, yet can Agree well enough

enough to see the Flock of Christ, as its Master was, Crucify'd and Crush'd. One of the former did lately upon uttering against his Holiness something like what goes before, Ask me not without Emotion; How I could Treat a Christian Bishop so very roughly. No, quoth I; As much Anti-Christian, I shall allow him to be, as you please, but by no means a Christian Bishop. But however This might Quiet the Former; The Latter will not be so easily Silenc'd. He will tell me, that in thus Alarming the Pope; I Conjure up a Devil that will not easily be laid. I admit his Comparison, but bid him not fear, for as the one cannot go beyond his Chain, so the Pope I hope is near the End of His. But thoroughly to Dissipate the Fears of our Politicos; When I shall come to Justify in some future Historical Observations, the Advice of a Great Emperor sent to one of our own Kings, sadly bore down, and shamefully yielding to the Insults of the Pope; And bidding him stand bruff against those Rogues at Rome, for that Fugant fugientes, fugiunt fugantes, I doubt not to manifest, that it never far'd worse with any Emperors, Kings nor Potentates, than those who stood most in fear of, and submitted basely to the Popes; Nor better with any than those, who did bravely Bully them. No; In the Name of God; Fear not the Man of Sin. Watch ye, stand fast in the Faith, Quit ye like Men, be Strong.

THE

O.K.



Honour'd Sir,



It is with the greatest Pleasure, that I often reflect upon the Goodness of Providence, in so ordering Things, That, when either for Tryal or Chastisement, God Permits the Enemies to any of his Churches, to Form the most Dangerous Machinations against the same, and to Triumph most Insolently in their Daily Ruins; He often raises up, in the same Critical Juncture, some Powerful Deliverer to support their Sinking Cause, and again to Restore them. And thus it was about the Twentieth Year of the last Century. At which Time the Desolations of the Protestant Churches in *Germany*, beginning in *Bohemia* and the *Palatinate*; and at the Instigation of *Rome*, and by the Bigotry of *Ferdinand the Second*, and the Revolt of the *Saxon* from the Protestant Cause, having spread so far that almost all was lost; Then God Raised up the Great *Gustavus*,
A whole

whose Glorious Successes put a stop to the Devouring Flames, and made Way to their Re-establishment by the Treaty of *West-phalia*.

And now, just at the same Turn of this succeeding Century, the like Desolations seem to take their Beginning; And alike also they appear to be in many Circumstances; Only with this very material Difference it must be own'd, that Then they commenc'd, with the Ruin of the Prince *Palatine*, now with the Ruin of the Subjects of the *Palatinate*; the present Prince being the main Persecutor, as the then Prince *Palatine* was the chief Patron of the Protestant Churches in those Parts. So Wonderful is God in all his Works! And yet both the Wonder and Beauty of his Providence may possibly appear still more surprising, if, as then, the chief Cause of that Ruin was the Tergiversation of the Prince then on the *British* Throne in Succouring his own Son-in-Law the Prince *Palatine*, it should raise up another Prince his Great Grandson on the same Throne, as zealously to Retrieve the former Disgrace, by Succouring the *Palatine* together with the Protestant Churches throughout *Germany*. Thus by a Dispensation, something like what hapned under the Theocracy of the *Jewish* Church, *Out of the Eater may come forth Meat, and out of the Strong may come forth Sweetness.* And

And indeed on our Great Monarch the Eyes of all the Protestant Churches, both in *Germany*, and elsewhere, seem at present to be Fixed, as on One from whom, next under God, they principally expect their Deliverance. And as no doubt, His Majesty among other great Affairs of *Europe* chiefly Depending upon him, has this mainly at Heart, and his Success in This would above all others be his greatest Glory; So pity it is, a Scheme of proper *Ways and Means* should not be form'd, to Support him in a Cause so worthy the Patronage of the first Protestant Prince of *Europe*; And in which we also ought in Gratitude to stand by him, having called him from Defending his own Subjects, and his other Protestant Neighbours (his great forwardness to which he shew'd in the Relief of the People of *Heildesheim*, when only Elector, as will be hereafter seen) to the Throne of *Great-Britain*, meerly to preserve our own Religion and Liberties.

It would indeed be too great a Presumption in a private Person, to offer any Thing of this Nature in his own Name: But yet such all along has been my Zeal, you well know, as for the Establishment, and Comfort of the Protestant Churches; So for the Succession of His Majesty and his House to the Throne, and for the Glory of his Reign,

That I shall Adventure to put into your Hands a Scheme for your self to Improve, and then to shew it to such as may be most likely to favour the Protestant Interest, both at Home and Abroad, at leastwise against the next Sessions of Parliament. And as I believe there is not the least Doubt to be Entertained of his Majesty's pious Inclinations to Redress the Grievances of the *Protestant Churches* throughout *Europe*; so if a Probable and Practicable Scheme could be formed, without bringing a New Charge upon the Nation, too far already Involv'd in Debt, possibly the King would not find the Parliament Averse to Support Him in the Glorious Cause. And with both those Views it is, that I have drawn out, and submit to your better Judgment what follows. And,

I. To Root up the Foundations of that Mischief, which hath been brought upon all *Europe* in its civil Concerns, as well as Religious, for these late Ages; but especially to secure its Peace and Tranquillity for the Future; (which sometimes can be obtain'd no otherwise, we see, than by War;) Why should not in the present Juncture, the Finishing Stroke be given? Why should not the Ax be now laid to the Root of the Tree, and the Attack be forthwith made upon the *Pope* himself in his Head-Quarters? In order to which, should a
British

British Admiral with his Fleet, attended only with as many Land-Forces as can be spared from *Gibraltar* and *Port-Mahon*, but appear before *Civita Vecchia*; I am apt to believe, at the very first Appearance of such a *Martial* Envoy, with such a *Protestant* Retinue, the Pontiff with his Conclave would be put into such a Panic, as would sooner induce him to call off his Bull-Dogs, from Worrying the Flock of Christ, not only in *Germany*, *France*, and *Poland*, but in all Parts of Christendom besides, than an Hundred the most Solemn Embassies sent to other Courts, would be able to work either upon Him, or Them; Nay, and perhaps to throw open the Doors of those Infernal Prisons of the Inquisition, in other Parts of the World, into the Bargain. And really to enforce the Argument, should I be call'd to fire the first Great Gun against *St. Angelo*, the *Pope* might depend upon it, I would send it a going with the Benediction of a late Bp. of *B. and W.* at *Sedgley-More*, against the D. of *M.* *The Lord of Hosts go with thee.* And thus I cannot forbear, in mere Humanity, to express my Love to the Brethren! My Indignation against the Antichrist! as the Disturber, as the Butcher of Mankind!

Sir, Believe me; And I think I know a little of the *Papal*, both History and Policy; It is in vain to think by mere Treaties to tie down *Popish* Princes, so long as they are
not

not *sui Juris*, but held in Vassallage to the Papacy, to be Faithful to the same so far as concerns Religion, one Moment longer than the necessity of their Affairs shall oblige them. So long as a Pope shall be left in *Rome*, in a Capacity to Govern them, however Honest they may be in themselves, as they never were, so they never can be long just to their Engagements any Ways Prejudicial to his Interest, however necessary to their own. Nor will it be more in their Power to be *Grateful* for the Highest Obligations they have received, tho' in Settling them upon their own Thrones, than to keep *Faith* with Hereticks. But were the Pope's Shakles once knock'd off from those Princes Hands, so that they could be left to Act as Sovereigns in their own Dominions, I have not so ill an Opinion of their Humanity, but that they would Cease, but that they would scorn to be the Vilest of Officers; I mean to be any longer the Popes *Executioners*, as now for some Ages they have been, even to the committing his most Barbarous and Savage Executions round the Globe.

Nor need we, in the present Situation of Affairs, be so much afraid of Engaging our selves in a new War with all the *Popish* Potentates, by an Attempt of this Nature. I am apt to believe, that upon the
the

the Score of Bigotry they will not with much Earnestness Engage in his Cause : And indeed the Maxims of *Rome* in this last Age, whereby it hath endeavour'd to propagate *Atheism* in all Courts, as well *Popish* as *Protestant*, may possibly have very much Abated their Bigotry for *False*, as well as our Concern for *True* Religion. So that hence, tho' we see with the greatest Regret an universal Infidelity and Apostacy, to have prevailed in Christendom, yet, we may with some Pleasure behold the Seat of Antichrist sink under him, by means of a Mine of his own Working. And it is not to be imagined, but the Quarrels this present Furioso of a *Pope* has embroil'd himself in, with almost all the Courts of his Communion, have much abated their Zeal to support his Cause. And particularly, it is verily believed of *France*, that it is merely Fear which Attaches that to him, the Foundation of which Fear, even the most *Christian King* perhaps, as well as the *Defender of the Faith*, would be glad to see Remov'd.

But let the Attachment of the *Popish* Powers to the See of *Rome*, be supposed as great as you can suppose; in the present Juncture of Affairs, when the Chain of Hereditary Succession to all the great *Popish*, as well as the *Protestant* Crowns of
Europe

Europe is so much broke, and both the present Possessors and next Successors depend so much upon the Generosity of Protestant Powers, and on ours in a more especial Manner, to keep their own from shaking; It seems not likely, that any of them will in meer Devotion to the See of *Rome*, expose themselves to the Danger of being De-thron'd by their respective Rival Pretenders, through a needless Quarrelling with us upon the *Pope's* Account. So that in this first way of securing the Tranquillity of *Europe*, both Religious and Civil so earnestly fought, there seems not in my Apprehension, much either of Danger or Difficulty.

II. But the Difficulty will be to find out *Ways and Means* to support the Charge of a Fleet with a competent Number of Land Forces to enable His Majesty to Humble the Anti-Christ. And indeed if this could not be done but at a National Charge, so great already are the National Debts, that I should be utterly discouraged from Proposing any thing of this Nature, however in itself Desirable! however for the future Tranquillity of these Realms Necessary! But if a Medium no ways Chargeable to the Prince, or the People who are his Subjects; Nay, if a Medium most highly Profitable to both, can be found out; That, the only Objection of Weight, will be taken off. And

And the Medium I shall propose in short is this; That the Estates at present in the Dominions of *GREAT-BRITAIN GIVEN to SUPERSTITIOUS USES* should be forthwith exposed to Sale as the other Forfeited Estates of the late Rebels have already been in Part, and are still Selling. To this they are already Subjected by Act of Parliament, but no Proceeding has been yet made towards the Sale of these, of all Estates the most Pernicious to this Protestant Nation, as being the *Popes* Revenues, purposely given, and constantly employ'd to maintain Enemies more Inveterate against the present, than all our former *Protestant* Governments, and to the raising Rebellions, Seditious, and a meer Libertinism in *Free-Thinking* among us. In order, I say, to the Sale of those Estates, no Proceeding has been yet made, but by the *Commissioners for Forfeited Estates*, whose Integrity & Industry, it must be owned, has in this, as well as in other respects, been highly commendable; They having already made a Discovery of such Estates to the Value of 22000*l. per Annum*, but want such farther Powers, as may be provided by some very short Clause in the next Bill for Appropriation of Forfeited Estates, to proceed immediately to the Sale of them.

But how, you'll say, will the Sale of such Estates be sufficient to Provide for a War with the *Pope*, especially should it be pro-

tracted to any great Length? In Answer to which I return, That 22000^l. sold at 30 Years Purchase, which no doubt they may be sold at, as well as the other Rebels Estates have been sold for much more, will raise an immediate Fund of upwards of 600,000^l. Out of which there will be after necessary Charges, and gratifying the Discoverers of such Estates, to their Hearts Content, a Surplussage probably of 500,000^l. A Sum sufficient for one Years Service. And if the whole of these Estates amount to 400,000^l. *per Annum* as an Honourable Member of the House of Commons told the House I am inform'd, when the Bill for Forfeiting those and the Rebels Estates was pending, there will be a Fund sufficient from this one Medium for carrying on the War without the least Charge, but with the greatest Benefit to the Publick, tho' it should run out into a greater Length, than such a War may be supposed to continue. And how can Estates already Forfeited, be more *Justly*, nay, more *Piously*, as well as *Beneficially* employ'd?

Most *Beneficially* to the Publick, I believe, it will be easily Granted, they will be thus employed, were it only on this Consideration, that hereby the *Popish* Emissaries will be disarm'd of those Weapons, whereby they have all along attempted, and will continue, if not prevented, to give sooner or later the mortal Blow, to the Overturning both of Church and State; I mean of those
large

large Revenues, as yet under the Direction of *Rome*, to maintain, both at Home and in Foreign Countries, sworn Enemies to our Safety and Interest, both as *Protestants* and *Englishmen*; And as it will despoile them of the Means of secretly corrupting all Ranks and Degrees of Men among us, to the Betraying the Interests of both; besides the Propagating of Principles of Atheism, Rebellion, Sedition, and Innumerable, even Blasphemous Heresies, as was before intimated.

Nor will the Disposition to so Noble a Purpose as before proposed, be less *Just* and Reasonable. For with what Justice, how Unreasonable is it, that the Capital Enemy to our Church and State, should remain posselt of Revenues among us, purposely to train in Foreign Parts, and then to Quarter in the very Bowels of the Kingdom, and both at our own Charge, an Army of *Janisaries* for his Service, and of Rebels to their King and Native Country? But on the contrary, how *Just*, how Reasonable is it, that having Rout-ed his Forces, and gained his Artillery, we should at last turn his own Canon upon him?

But yet it may remain a Scruple upon some Minds, that Estates given to *Religious*, tho' *Superstitious* Uses, should be Alienated to the Uses of War, nay, and to carry on a War, which some may suppose a most Impious War, and not rather be employed in Promoting many Good Designs not

provided for among us, undoubtedly very Pious and Religious. But yet however desirous I should be, and perhaps, no Man living is more desirous, to have such an Application made, of Part at least of those Estates, as truly Agreeable to the Nature of Things; yet as Things stand, I shall venture to prefer the Application to the foregoing Purpose of *pulling down the Pope*, as the most truly *Pious*, the most *Religious* Use the Wit of Men can Devise, to have them employ'd in; Nay, and I will venture to Appeal to the *Pope* himself, whether any other Way, upon his own Principles can be more *Pious*, he himself being Judge. And however some may be surprized at this as an extravagant Thought, yet I hope to come off with better Success in my Argument, at least in Exciting others to do the *necessary* Office, than Col. *Titus*, when he attempted to perswade *Oliver* as the most Pious Thing he could do, to Hang himself.

Well then. Not to run out into long Deductions from other Principles, but to Argue closely upon his own. I demand of his Holiness; Is there any Thing upon Earth can be more *Pious*, himself being Judge, than to carry on a *Holy War*, tho' thereby to put the whole World on Fire? Was it not for this Purpose that with wonderful Piety, with Piety becoming the *Holy See*, he march'd for some Centuries together in former Ages, his
numerous

numerous Armies, gathered out of all the *Pa-*
pal Dominions on this Side the Globe, under
 the Banner of the Cross, and with Promise of
 Pardon of the most Enormous Sins, to Exter-
 minate the *Infidels* of the *East*? And was
 it not with equal Piety afterwards in the
 Middle Ages, that turning his Face to the
West, he sent the like Croysados to Extirpate
 the ~~Waldenses~~, Murdering thereby upwards *Albiges*
 of 100,000. of those *Hereticks* in the South-
 ern Parts of *France*? And to come near-
 er our own Times, turning his Face to
 the *North* to Root out the *Northern Heresie*,
 was it not from this his Superlative Piety, so
 many Religious Wars in these Two last
 Centuries since the *Reformation*, have been
 carried on, somtimes by Massacres, of late by
 the most Pious of his Vassals, the Holy *Dra-*
gons of *France*, and in one or other Method,
 not only in one or two, but in every Coun-
 try of *Europe*? And now that all the Princes
 of *Europe* have their Hearts most *Impiously*
 put upon giving an End to all War, is not he
 most *Piously* at this Day Employing his Incen-
 diaryes throughout *Europe* to kindle another,
 and that a Religious War? I need urge no far-
 ther: I am perswaded (for I am intimate to
 the most inward Sentiments of his Heart, as
 much as if I sate in his Conclave,) that his
 Holiness will Ingeniously, or at least must
 of Necessity own, there is nothing in itself
 more *Pious* than a Religious War; Nor
 that

that his own Churches Revenues can be more piously dispos'd, than in Wars to that Purpose.

Well, but here it will be Rejoin'd, that tho' the *Pope* will readily own, that his Church Revenues cannot be possibly more *Piously* dispos'd of than in carrying on a Religious War, yet it will be impossible he should be Convinc'd, it would be a *Pious*, but on the contrary a most *Impious* Application of them, to maintain a War against himself with his own Revenues; It being His Pre-rogative only among all Mortal Men, to make not only with his own, but with the Revenues of other Potentates the most Invasive and Destructive Wars upon all Mankind; whilst no Man upon Earth, no Prince nor Potentate has a Right so much as to Defend himself, nor People, against any Invasive or Exterminating War of his.

Well; but tho' I cannot pretend to *Convert the Pope* himself upon this Point, yet I am positive, his most *Christian*, his most *Catholick* Sons, as well as the once *Defenders* of his Faith, will in Time be *Convinc'd*, and I hope too e're long, that it will be the most *Pious* Thing they can do in the Use of their Power, to Seize his Revenues, and to Employ them to his own Destruction, so that they may be no longer a Means in his Hands both to Impoverish their own People, and to Destroy others. And if this be meant by *Eat-*
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ing of his Flesh, as I am perswaded it is, we have the sure Word of Promise, That the Time will come, that even all the Powers, thro' the vast Extent of the *Roman Empire*, will join Heart and Hand in this Great Work, till which the World will never be quiet. And indeed to me it is a great Consolation in this most afflicted State of Christ's Church; That even all the *Ten Horns*, which have given their Kingdom to the Beast and have hitherto most of them Exercised their whole Power to the Support of, and the Promoting of her Usurpations, will at length *hate the Whore, and shall make her Desolate and Naked, and shall Eat her Flesh, and Burn her with Fire.* Rev. xvii. 16.

But yet as much as for my own Part I hate the Whore; To be very serious; so little do I *delight in War*, and in *Religious Wars* least of all, that I account no War merely upon the Score of Religion to be Lawful, no not in the Way of Self-Defence, otherwise than as *Civil Rights* are concern'd in the Case. Only I can allow in Defence of Religion, of the *Interposition* of other Powers, and of just *Reprisals*, but yet not, even of either, but after much Patience and long Forbearance, and after all other Methods being tried in Vain, there Remain no other Hopes of Redress or Self-Preservation. In which Case both such Interpositions, and Reprisals will be justified both by God and Man. And for the Worst that

that in such Case shall befall the *Man of Sin* in the Issue, he may e'en thank himself.

And indeed, since through the Prevalency of Atheistical and Deistical Principles, such is the Enmity of Multitudes of People at this day, to the very Name of Religion, more especially of the Christian, that with the like Spirit of Malignity to Christianity, as the *Pagans* of Old; who, when Wars, Famine or Pestilence, Innundations or Bad Seasons happen'd in the World, were ready to put all those Calamities to the Foot of Christianity; So these Gentlemen will spit their Venom very plentifully against our most Holy Religion with a *Tantum Religio potuit, &c.* should any Wars, tho' merely *Defensive*, and where their own Interests are chiefly concern'd in the Cause, at any time arise on the Score thereof; For these Reasons, and to take off the Scandal, which from every the least Appearance we daily hear so undeservedly thrown upon Religion by such as hate it; It is but Necessary I should here Solemnly *Enter my Protest* against any War, even against the *Pope* himself, merely upon a Religious Account, and otherwise than as the *Civil Rights* of most Christian Nations at this day, and ours in a more particular manner, are very nearly concern'd in what I would indeed fain perswade to; but yet so, as I hope 'twill appear in the Process of my Argument, I am not one that *Delights in War.* And

And truly so different in its Constitution is the Kingdom of God set up by Christ through the preaching of the Word, from the Four preceding Monarchies, as well as others since rais'd by Force and Violence, and by dint of Sword; So beneficial to Mankind in its Nature and Design, is the whole Doctrine of Christianity, as wholly Destructive of the Kingdom of Satan, by propagating throughout the World *Truth, Righteousness, and Peace*. And so much does the very Life of True Religion consist in an Universal Love and Charity, that no Means in the World are more Incongruous, more Contrary to the End Design'd to be accomplish'd thereby, than the *Propagation of the Gospel* by the Sword. So that I will venture to Assert, that however probable the Success might appear to be in the Issue, to make War upon the *Mahometan* or *Pagan* Nations merely to extend the Pale of the Church, is what no Christian Powers ought to attempt. And tho' Idolatry is what in False Religion is most Hateful to God, and as such it was made a Duty in the *Israelites* to make War upon the Seven Nations, and to exterminate them out of the Land possess'd by them; And tho' Popish Idolatry, as practic'd at this day in the *Marian-worship, Saint-worship, Angel-worship, Idol-worship, Bread-worship, Relick-worship*, together with

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the Innumerable Superstitions appropriated to those several Parts of Popish Idolatry, is perhaps more grossly Absurd, and Affrontive to the Sovereign Majesty of God, than was the Pagan; Yet without a new Express Command from Heaven, such as was given to the *Israelites* with respect to the *Cananites*, I think it utterly unlawful to Commence a War even upon the Pope himself, the Author of those Abominations, merely to root up Idolatry, or to stop the Progress of it throughout *Christendom*.

Nay, and where the Popish Powers, at the Instigation of *Rome*, do vex, harass, oppress, and cruelly persecute even unto Death, their Subjects under them; In such Countries where they have not had their Religion secured by Law, as a *Civil Right*, as it has not yet in the Pope's, and some other Prince's Dominions of his Obedience, their Duty is to have Recourse, in Case of whatever Vexations and Persecutions, only to God by Prayers and Tears; To the persecuting Powers by Petitions and Apologies; And to the Potentates of their own Persuasion, by mere *Intercessions*, to obtain their Interposition; by which, if they cannot prevail, there is nothing left; but if persecuted in one City or Country to fly to another; or if they cannot avoid it by Flight, patiently to suffer even to Death,
with

with this Assurance, " That it is no less
 " Glorious in the Sight of God, no less
 " Acceptable with him, to suffer in giving
 " Testimony against the Abominations of
 " the Anti-Christian Church, than it was
 " in the Primitive Times to suffer for the
 " Gospel itself, in Opposition to Idolatrous
 " Paganism." But for the Subjects merely
 on the Account of their Religion to Raise
 a War against any Popish Power, or the
 Pope himself, would, in my Apprehension,
 be a thing in itself very *Irreligious*.

Yet this notwithstanding, in any Country where the Case is alter'd by the Civil Constitutions, and not only the Protestant, the true Christian Religion, is Incorporated among the Civil Rights by the Laws of the Country; but all the other Civil Rights of the Country, as in most Protestant Countries they are, depend upon the Security of the Protestant Religion in those Countries; There, no doubt, but that among other the Civil Rights of the Country, even the Religion itself of the Protestants, where the Constitution will bear them out, may be maintain'd by a Defensive War, especially against the *Pope*, the principal Cause of the Invasions of the Civil and Religious Rights of a People.

And this Difference of the Case it is, which Justifies the Different Conduct of Protestants in many Countries during these Two last Centuries, from that of the Primitive Christians, during the Three first. Nor is it the suppos'd *Paucity* of Martyrs in Latter Ages, for the Profession of Reform'd Religion, in Opposition to the Church of *Rome*, which puts us to a Necessity of making a wide Difference between the Case of the Primitive Christians, and of us in these Times, to Justify the Different Conduct of the Latter from the Former: For I am perswaded it is capable of a full Demonstration, not only that taking in all the Ages together since the *Pope* lifted up his Horn, that those who have been slain by the Sword, and otherwise destroyed for their Testimony unto Christ and the Gospei, in Opposition to the Papal Apostacy and Idolatry, did far exceed the Number of them that suffered for the Christian Religion in all the *Pagan* Persecutions; But that even in one single Reign, that of *Lewis XIV.* the Number of Martyrs and Confessors have in His, and the then D. of *Savoy's* Dominions, come up at least to the Number of those who through the whole *Roman* Empire suffer'd for the General Christianity, in Opposition to *Paganism*, during the Ten famous Persecutions. It is not therefore to shift off the Odium from Protestants,

testants having sometimes risen up in Defensive Wars against their Persecutors, that we are going to distinguish their Case from that of the Primitive Christians; but such is the real Difference of their Case from that of the Primitive Christians, as I hope to make it appear, as will be sufficient to Justify them in most, if not in all those Cases where their Conduct may seem to have been different.

And the Difference both of their Case and Conduct, as I find it very well stated to my Hands in a Piece written in the latter End of King Charles the Second's Reign, intituled, *A Brief and Impartial Account of the Protestant Religion in the Present State of the World*, " did not arise from any Difference in the Religion of the One and
 " the Other, nor of the Principles of those
 " by whom they were profess'd. But it
 " hath proceeded from External Causes
 " and Circumstances, that were greatly
 " Different between the Primitive Christians and the Protestants in some Places
 " and Nations. For the Primitive Christians, whose Story we have, were all
 " of them placed in, and subject unto One
 " Empire. In that whole Empire, and all
 " the Provinces of it, there was not One
 " Law, Custom, or Usage giving the least
 " Countenance unto Right of Protection
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 " Countenance unto *Right of Protection*
 of

“ of *Liberty*. There was not One Prince,
 “ Ruler, Senate, Governor, that had the
 “ least Pretence of Legal Right to Protect
 “ or Defend them in their Profession a-
 “ gainst the Will and Law of the Empe-
 “ peror or Empire. The Outward Rights
 “ of Religion were no Way allied in any
 “ Thing unto the Civil Rights of Men.
 “ However Numerous therefore the Christi-
 “ ans were in those Days, they were all ab-
 “ solutely private Persons without Pretence
 “ of Law or Right to Defend themselves:
 “ In which State of Things, it is the Un-
 “ doubted Principle of all *Protestants*, that
 “ where Men are Persecuted merely on the
 “ Account of Religion, without Relation
 “ unto the Civil Rights and Liberties of
 “ Mankind, their Duty is patiently to suf-
 “ fer without the least Resistance. But it
 “ has been otherwise upon the Reformation
 “ and since. For the Protection and Pre-
 “ servation of Religion was taken up by
 “ Sundry Potentates, Free Princes, and
 “ Cities, who had a Legal Right and
 “ Power to Protect themselves and their
 “ Subjects in the Profession of it. It has
 “ been, and is at this Day Incorporated
 “ into the Laws, Rights, and Interests of
 “ Sundry Nations, which ought to be De-
 “ fended. And no Instance can be given
 “ of any People defending themselves in
 “ the

“ the Profession of the *Protestant* Religion by
 “ Arms, but where, together with Religion,
 “ their Enemies did design and endeavour
 “ to destroy those Rights, Liberties, and
 “ Priviledges, which not only the Light
 “ of Nature, but the Laws and Customs
 “ of their Several Countries did secure un-
 “ to them as a Part of their Birth-right
 “ Inheritance. And in some Places, tho’
 “ the Name of Religion hath been much
 “ used on the One side and the other; yet
 “ it hath been neither the Cause nor Oc-
 “ casion of the Wars and Troubles that
 “ have been in them. And this makes
 “ their Case utterly different from that of
 “ the Primitive Christians.

And now as to the present Case; It be-
 ing Notorious from all the Accounts of
 Grievances; as lately at *Heildeisheim*, so
 now in the *Palatinate*, and indeed in al-
 most all the *Popish* States throughout the
 Empire; that the Infractions are not only
 in Breach of Solemn Treaties, but of a Ci-
 vil, as well as of an Ecclesiastical Nature;
 It will be no Imputation to Religion, nor
 cannot be alledg’d as disagreeable to the
 Genius of the Gospel, that a Redress should
 be at last sought by a *Defensive War*, if the
 placid Methods so long us’d, and now
 more especially in Agitation, cannot pre-
 vail

vail to have the Rights of our Suffering Brethren, both Civil and Religious, at length Restor'd to the Condition they were formerly Establish'd in by the Treaty of *Westphalia*.

And if after the Innumerable Invasions upon both their *Civil* and *Religious Rights*, for these last Seventy Years since the Treaty of *Westphalia*, wherein the Rights of both Kinds were so Solemnly settl'd, These Subsequent Invasions have grown by Degrees, and by various Steps to such an Hight, that I doubt not to make it appear, that the Protestant Interest is at this day Exceedingly weakned in the Empire, and all over *Europe* reduc'd to one Third less in Proportion, than what at the Beginning of the last Century it bore to that of the *Papists*; If thereupon it should come to that pass, which God forbid, that not only all the most Humble *Petitions* and *Supplications* of the poor Oppressed and Persecuted Protestant Subjects themselves, in the Several Parts of *Europe*, but the Joint *Remonstrances* of so many Protestant Powers in their behalf at the Dyet of the Empire, and the *Representations* of the Grievances of both Sorts at the Imperial Court, should prove Ineffectual to procure them a full and compleat Redress; And it under such a Dilemma of *Saving*, or *Loosing* all that is Dear
and

and Comfortable with reference to both Worlds, the Protestant Powers should be at last Necessitated to Seek their Subjects and Fellow-Christian's present Redress, and their own future Security in a *Defensive War*; Who can blame them? Who but the *Po-pish* Powers themselves must be Answerable for the Consequences of such a Defensive War, however Bloody and Destructive too, to some of themselves perhaps, it may prove in the Issue?

And yet so little do I *delight in War*, that however Obstinately any *Popish* Power, at the Instigation of *Rome*, should persist in loading their Subjects daily with New Grievances and Oppressions, instead of Redressing the former; So much upon the *Defensive* would I wish the Protestant Powers to be with respect to such *Popish* Princes, that pitying their Case, as considering them only as the Popes Vassals, who often meerly, for fear of Jesuitical Poisonings and Assassinations, as well as out of meer Bigotry, are in a manner Compell'd to this day, to Execute the Pope's Bloody Measures; I should rather desire our Protestant Princes and States would make their Grand Efforts against the very Seat and Person of Antichrist himself, and Storm the Murderer in his own Capital. This would be a Method of making War, Merciful to the Christian World; This would wonderfully

shew a Spirit of Moderation in the Protestant Powers, even to Those *Popish* Princes and their Subjects, who have been their Aggressors; This would demonstrate to themselves, that however provok'd, we seek not so much as to molest, much less to bring Fire and Sword into their Dominions, nor yet to divest them in the least of any Legal Rights, nay but to Restore themselves to their own Native and Legal Prerogatives; This would be to demonstrate that they have no other Ends, than to put a Stop to the Issues of Blood that otherwise will never Cease pouring out with a Flood, till the *Tyber* shall cease Running; This will be to Close the Veins, which till they are Clos'd, neither the *Popish* nor *Protestant* Powers shall have any Blood Remaining. And as the Happy Issue of all; This, Believe me, Honour'd Sir, will be the only Method to Enable his Majesty to Give Peace to *Europe*. To *Europe* do I say? To the Christian World, not only in the present, but in future Ages; Since it is as clear as Noon-day, that if we can find Means to Destroy the Grand Incendiaries at *Rome*, we need Apprehend neither here, or in all the Christian World besides, the Committing together the Papal and Protestant Powers, as hitherto like Senseless Potsherds, to dash one against the other: Then, and not till then, we shall be in no danger either of Foreign Invasions, or Domestick

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Massacres, Civil Wars, or Popular Insurrections ; But may expect Halcyon-Days both in the Present and Future State of the World.

But to Return to the present State of Affairs, as now manag'd in that Part of *Europe*, where the main Scene of Councils, Deliberations and Actions do lie ; And where the King, the Life and Soul of those Affairs, is now going to actuate and bring to a Happy Issue, the Results of his Councils for an Universal Peace both Civil and Sacred ; As you have already with an Ardour so worthy a Protestant *British* Parliament, greatly contributed to Animate his Majesty in so Glorious an Undertaking, and together with him, to Support the Sinking Cause of the Protestant Churches Abroad by your Hearty *Addresses* of Thanks to the King, both at the Beginning and End of this Sessions, for Interposing so Generously in their behalf ; So, no doubt, you will effectually Enable him, by your Vigorous *Resolutions* also in the next Sessions, to Accomplish the Noble Designs he is going upon in another sort of manner, if Occasion shall require ; and if the Enemy takes not warning, as 'tis hop'd they will by what you have already done. And that then your *Resolutions* will be to Stand by

his Majesty, till He, with the other Protestant Powers, shall have fully Re-instated our Sister Churches in their *Legal Rights*, and Vindicated also the *Rights of Nations*, so Grossly, and yet Impunitively violated of late, by that Set of Shavelings, who are the Pope's more Immediate Life-Guard; And this meerly for their Interposing so Humanely and Amicably their Good Offices, to have no more than Justice done to their Fellow-Christians.

And if (with all Deference I speak it) you should declare your *Resolutions* to Support his Majesty in making but Just *Reprisals*, as is before propos'd, upon the Revenues of the Popedom within the *British* Dominions, which is no more than what the other Protestant Powers and States Abroad, are, as the *dénier Resort*, now forc'd upon; As from this Method indeed may be expected the speediest and most successful Stop put to both present and future Wars; So if any thing more need be added, I doubt not to make it appear, both that such a War and such Reprisals will be Justifiable by the *Laws of God, Nature and Nations*; And of the *Imperial*, and our own *British* Laws more particularly; That either of them will be Highly Reasonable, Necessary and Practicable. And moreover that the same may be Justify'd

fy'd from *Historical Precedents*; shewing that this as the *Dénier Resort* was the Method taken by the Greatest and Best Princes in Former and Latter Ages; By *Constantine* in the Close of the Ten *Pagan* Persecutions; By Queen *Elizabeth*, *Gustaphus Adolphus*, and *Charles* the Martyr since the Reformation; By King *William* of Glorious and Immortal Memory, at our Grand and Happy Revolution, when otherwise, and but for his *Reprisals*, in all Appearance, we had been utterly, and for ever ruin'd as to the Legal Establishment both of Church and State; And lastly, so Generously by the late and present Kings of *Prussia*, and our present *British* Monarch, together with the other Protestant Powers, since these New Troubles, and Invasions upon *Religious Rights* and *Property*. And indeed, as it will then evidently appear, that this way of Treating the Antichrist has rarely ever fail'd our *English* Monarchs in making him to Retreat, even in the Hight of the Papal Power; So that whenever thus vigorously pursu'd, according to the Motto in the Title-Page, which may be English'd by *Resist the Devil, and he will flee from you*, We shall be best secur'd from the future Returns of his Attacks upon us, by either Stirring up Foreign Powers against us, or by Sending now and then the *Pretender* to molest us.

But

But this, as it will be too ample a Field of Law and History to run out into at present, and to Comprize in one Letter, I deferr it to another Occasion, and perhaps till you shall meet next in Parliament; Contenting my self in the mean time to give you a *Specimen* in the Account which follows, of what may be done by an Heroick Genius in a Protestant Cause; I mean by our King, who is now in a much better Capacity, especially through your Assistance, than when only Elector, to put a Stop to Oppression and Persecution throughout *Christendom*, as lately he did in the Bishoprick of *Heidelsheim*.

F I N I S.

